War

614 There is no use of a head without feet. At
788 least this is the idea. They are the leg men
565 of the head. The Hurint cuts the head off, and they also cut or finish or decide cases. Thus the double entendre words which seem to prevail in this language come to light. Also the Hurint do the praying, and in the old days the priests were from this suku as well as were the judges. The Marang passed around and still pass around sirih, or perhaps coffee today, at the rites. The Marang also acts as general helper so that if any of the other three have trouble with the beast he rushes in to aid. The function is symbolized not quite so clearly as for the other three, but the social system is symbolized in ritual which in turn reflects a system of rank and function.

632 I heard another thing which should be inter-
614 esting to follow up. The kakang is a Leboba man
583 from one of the Kottang subsibs. His sib (one
576 of the two Belepe Lolong, and must be Lango'
●431 Bele' as he has much power) gives women to the guru's sib (Ama Hurint Ola Demo/ng/ Lango' Bele') and must be given fowl by the latter. The latter gets women from the former, and gets fish from the former too. Thus fowl and fish form a gift exchange following the marriage exchange system. Evidently the sib that gets the women gives the fowl, and the one that gives the women also gives the fish. Could this be again the serpent and the dove? The kakang said that if he went to the guru's house and there happened to be some fowl cooking there, he must get some, or it would be a terrible breach of respect and much shame would be felt. I think this is correct, but I must check it later.

194 The peculiar nasal end sound indicated by
[114] the parentheses in my orthography is hard to get and Vatter[1] messes it up. The guru says it is hard even for a man from Larantuka town to say it.

1 [See bibliography, cat. 113--Analyst]

R

621 some of the mountain kampongs in Rewarangga
361 are probably older than Worowai. Each kampong,
632 however, has a negri lama, and from there the
[614] people descended. Nevertheless, kampongs are still formed partly of suku or suku sections coming in and joining the old settlers from the negri lama.

443 The market "wheels" follow a daily series as in Celebes. These wheels run in different directions. Thus one runs out to Wolowaru, and another runs out on the Badjawa road. The traders follow the pasar week from market to market.

• 431 There is no exchange of gifts between kam-
583 pongs, although there is gift exchange in
562 marriage, and this is set. A man gives "male" things (animals, gold, money, tusks) and a woman gives in return "female" things (cloth, mats, rice, etc.).

776 As I drove back to Ende with the guru, he
784 pointed to a place on the river near Wolomere, and said that many had drowned there recently. The water is deep, he said, and there lives a "head" of a human being. It is still living and people have seen it. The Bapa ketjil has seen it several times, in daylight. It moves around as though on short legs. It is just a human head, with hair. They don't know what it is or where it came from. However, the people are now scared to bathe here. The victims have been sucked under. He asked me my opinion. I wonder if he, a zealous Christian
[123] and perhaps a mission spy, is testing my faith, because he asked me when we were on Kilimutu if I could see spirits. But it may be sincere. They call this living head the Kolo mesa ("Head alone").

622 Error: There is an adat kepala kampong as
693 well as an administrative kepala kampong. The
624 adat one is the ata nggaëh nua, and he is locally